

# HUMAN NATURE:

## A MONTHLY JOURNAL

OF

Zoistic Science, Intelligence, & Popular Anthropology,

EMBRACING

PHYSIOLOGY, PHRENOLOGY, PSYCHOLOGY,  
SPIRITUALISM,

PHILOSOPHY, THE LAWS OF HEALTH, AND SOCIOLOGY.

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# HUMAN NATURE:

A Monthly Journal of Zoistic Science.

OCTOBER, 1877.

## TRANSCORPOREAL ACTION OF SPIRIT.

BY "M.A. (OXON.)"

PART II.

(Continued from HUMAN NATURE for September, 1877.)

### SYLLABUS.

Object of these papers.  
Recapitulation of Part I.  
Sources of information.  
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Mr. Coleman's experience of Miss Laura Edmonds' mediumship in this respect.  
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### CONCLUSION.

P. Case of Laura Bridgeman.

Man is a spirit, and death only transfers him to another state of being.

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#### II. ANOTHER CLASS OF SUCH INTERFERENCES IS CONNECTED WITH DEATH.

##### 1. *Death-Compacts.*

I have placed these in another class from appearances at the moment of death, those being properly cases of Transcorporeal Action of a still incarnated spirit, because in the cases here cited the spirit appears after death.

I give a single case out of many :—

Major George Sydenham resided at Dulverton, in the county of Somerset, and Captain William Dyke at Skilgate, in the same county. Shortly after the death of the former, a doctor was desired to attend a sick child at the major's house. On his way thither he called on the captain, who willingly accompanied him to the place. Soon after their arrival they were conducted to the room they were both to occupy. After they had lain awhile the captain knocked and bade the servant bring him two large candles lighted. The doctor inquired what he meant by this? The captain replied, "You know what disputes the major and I used to have touching the being of a God and the immortality of the soul. On these points we could never agree. It was finally agreed between us that he who died first should, the third night after his funeral, between the hours of twelve and one, come to the summer-house in the garden, and there give a full account to the survivor touching these matters. This," said the captain, "is the night, and I am come to fulfil my promise." The doctor dissuaded him, reminding him of the danger of following such strange counsels. The captain replied that he had solemnly engaged, and nothing should discourage him; he was resolved to watch, that



he might be sure to be present at the hour appointed. As soon as he perceived that it was half-past eleven, he arose, and taking a candle in each hand, went out by a back door and walked to the garden-house, where he continued two hours and a half, and, at his return, declared that he had neither seen nor heard anything more than usual.

About six weeks afterwards, the captain rode to Eton, accompanied by the doctor. They lodged there at an inn, staying two or three nights, but not sleeping together as at Dulverton. The morning before their return the captain stayed in his chamber longer than usual before he called the doctor. At length he entered the doctor's chamber, but with his hair erect, his eyes staring, and his whole body shaking and trembling. The doctor, filled with surprise, inquired, "What is the matter, captain?" The captain replied, "I have seen the major." The doctor smiled, when the captain immediately added, "If ever I saw him in my life I saw him just now." He then related what had passed in these words: "This morning, soon after it was light, someone came to my bedside, and suddenly drawing back the curtains, called, 'Cap. cap.' (this being the term of familiarity by which the major used to call the captain), to whom I replied, 'What, major?' He answered, 'I could not come at the time appointed, but I am now come to tell you that there is a God, and a very just and terrible one; and if you do not turn over a new leaf you will find it so.' On the table lay a sword which the major had formerly given him. After the apparition had paced about the chamber he took up the sword, drew it out, and finding it not so clean and bright as usual, 'Cap. cap.' said he, 'this sword was not used to be kept after this manner when it was mine.' After these words he suddenly disappeared."

Here the spirit retained recollection of a compact made in life, and fulfilled it so far as it was able, and when it was permitted.

## 2. *Death Warnings.*

These are of every variety, and the stories which record them are manifold.

One warning is by means of what we should now call a physical manifestation:—

Mr. John Bourne, for his skill and integrity, was made by his neighbour, John Mallet, Esq., of Enmore, the chief of his trustees for his estate. In 1654, Mr. Bourne fell sick at his house at Durley, when his life was pronounced by a physician to be in immediate danger. Within twenty-four hours, when the doctor and Mrs. Carlisle, a relation of Mr. Bourne (whose husband he had made one of his heirs), were sitting by his bedside, the doctor opened the curtains at the bed-foot to give him air; when suddenly a great iron chest with three locks, standing by the window (in which were all the writings and evidences of Mr. Mallet's estate), began to open,



lock by lock. The lid of the iron chest then lifted itself up, and stood wide open. Mr. Bourne, who had not spoken for twenty-four hours, raised himself, and looking upon the chest, cried, "You say true, you say true, you are in the right, I'll be with you by-and-by." The patient then lay down and spoke no more. The chest closed again, and locked itself lock by lock, and Mr. Bourne died within an hour afterwards.

Another by the reproduction of physical peculiarities :—

Two ladies of fortune, both not being long since deceased, were intimate acquaintances, and loved each other sincerely. It so fell out that one of them fell sick of the small-pox, and desired mightily to see the other, who would not come, fearing the catching the distemper; the afflicted lady at last died. She had not been buried long before she appeared at the other's house in the dress of a widow, and asked for her friend who was then at cards; she sent down her woman to know her business, the answer was that she must impart it to none but her lady, who, after she had received this message bid her woman introduce her into a room, and desire her to stay till the game was done, and she would then wait on her. The game being finished, she went down stairs to the apparition, to know her business, "Madam" (said the ghost, turning up her veil, and her face appearing full of the small-pox), "you know very well that you and I loved entirely. Though I took it very ill of you that you were not so kind as to come and see me, yet I could not rest till I had seen you. Believe me, my dear, I am not come to frighten you; but only out of regard to your eternal happiness, to forewarn you of your approaching end, which I am sorry to say will be very miserable, if you do not prepare for it; you have led a very unthinking, giddy life many years. I cannot stay, I am going; my time is just spent; prepare to die; and remember this, that when you make the thirtieth at a ball, you have but a few days to live." She then vanished. To conclude, she was at a ball where she made the thirtieth in number; and was afterwards asked by the brother of the deceased, whether his sister did appear to her as was reported; she made him no answer, but fell a-weeping, and died in a little time after.

Another by symbolical vision :—

About the year 1611, there lived in Spitalfields one Mrs. Anne Stephens, a person at that time well known and respected for her dealings with the mercers on Ludgate Hill. While seated one evening in her house alone, musing upon business, she happened by accident to look behind her, when, to her great surprise, she saw as it were a corpse lying extended upon the floor, as a dead body should be, except that the foot of one leg was fixed on the ground. She looked at it for some time, but by degrees withdrew her eyes from so unpleasing an object. However, a strange curiosity soon overcame her fears, when she ventured a second time to look that way and saw it for a considerable time longer, fixed as before. She again turned from the melancholy spectacle, and, gaining courage after a little reflection, got



up with a design to satisfy herself of the reality of the vision, by going nearer to it, but, lo ! it was not there.

This circumstance proved an admonition to her ; for taking it as a warning of her approaching dissolution, she from that hour began to settle her worldly affairs, and had just time to see them arranged when she was taken ill of a pleurisy, of which she died in seven days.

Hudson Tuttle records a similar case of a seafaring man named Toombs, who awoke his wife one night to show her a coffin that stood by the bed. She could see nothing. He got up, and saw himself in the coffin. The second day afterwards he was walking on the edge of the wharf, when his foot slipped, he was thrown into the river and drowned. His body was taken home and his coffin stood on the identical place where he saw it in his vision.

Another by actual apparition of a departed friend :—

The lady of whom the narrative was recorded was very remarkable for her piety and charity. Archbishop Sharpe, Dr. Lucas, Mr. Nelson, and Mr. Locke were her most intimate friends. Mr. Nelson was the first called away, and between him and this lady there subsisted a sort of religious compact for a communication of spirits in the hour of extremity, for in her last illness she was constantly anxious and in expectation of a messenger of glad tidings, as she said.

For some time her friends, household, and servants thought that the severity of the pain she suffered, which proceeded from a cancer in her breast, had rendered her delirious ; but she convinced them at last that she was rational, and declared that in a short time she would be able to tell the exact hour of her departure.

She called for a manuscript volume of notes of her own writing, and showed her brother, the Earl of Huntingdon, a memorandum, which plainly mentioned that an agreement had been made between her and Mr. Nelson that the first who died should return if possible and warn the other of the approaching termination of life.

During the whole of her illness two nurses sat up with her, relieving each other at intervals for rest in the night. On the morning of the sixth day previous to her dissolution, about four o'clock, there came visibly into the room the form and appearance of a grave and venerable looking man. The nurse saw it plainly and related how he was dressed, her account according exactly with the general appearance of the late Mr. Nelson. Lady Hastings was all the while seemingly asleep. The phantom, after standing at the side of the bed, sat down in an elbow-chair, which chanced to be near. The nurse after beholding it a short time, rang a bell for a servant to come to her, but not being answered, she took the light in her hand, and went to call her up, but before she could return it was gone, and Lady Hastings being then awake, rebuked her for her silly fears, and said she had now the sweet assurance of relief from her pain in six days; and in six days she died.

This story is so well attested, that it has passed into several theological works, and more than once has been mentioned in the pulpit.



Mr. Thomas Barnard, who wrote her historical character, and published it, with an account of her public charities, mentions it with some additional circumstances.

In all, the same perpetuation of the individuality is discoverable. The compact entered into in life is remembered and acted upon. The friend is warned to amend a fault, or to prepare for death. The point on which I wish to insist is that the personality is the same. The change has not changed the nature, only the state and condition.

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When these records are calmly perused, the first question that will occur to a thinking mind is, Are they true? I can truthfully say that I believe every statement put forward, and every theory grounded upon it to be capable of standing the test which a fair-minded sceptic would bring to bear upon it. He may not acquiesce in the conclusions, but, if he will look fairly into the matter, he will be compelled to accept the facts. It is impossible to get rid by any fair means of the records of which those quoted above are but a sample. They defy criticism; not the rough-and-ready method which comes armed with a "*Sic volo, sic jubeo*" and dismisses unwelcome evidence with a "So much the worse for the facts;" but the rational, unprejudiced temper which is prepared to admit that there may be facts outside of its present knowledge, and is prepared to look into them.

If true then, *primâ facie*, can they be explained on the lines of previous human knowledge, or do they point to an extension of it? Yes and No! They cannot be explained on the lines of that hard and fast science which materialists have been sedulously building up. They are incompatible with it; they and it are mutually destructive; there is no *modus vivendi* between them. If these facts be true, then is the materialistic school of philosophy in error; if it be a safe guide, then we must reject these narratives as the figments of a diseased fancy. The answer of Spiritualists is not far to seek. We know that these things are so; and our knowledge finds an answer in the instinct which leads healthy thought to revolt from this dreary negation which nineteenth century philosophers dole out to us. Wipe away the accretions that ignorance has put around the truth, and we have no difficulty whatever in accepting the truth that modern science teaches us—aye, and in giving it a significance which its teachers never dreamed of. Spiritualism holds the keys, and just as it can accept with gratitude every fresh revelation of modern science, and assimilate and amplify it, so can it take up every revelation of old theology, and give to it fresh significance. It touches with the torch of truth the new lights of modern knowledge and the dreary plains of old deserted truth, and lo! they are tipped anew with golden light;



flooded with a radiance they lacked before, and men find in them that which they can receive with delight.

The facts I have propounded through the medium of narratives gathered from all quarters, are not at variance with the observations which in a very limited sphere, science has been able to make. They tell of spirit, prisoned in the body, emancipated at times under the influence of an overmastering emotion, and acting beyond its prison-house. They say that spirit is the agent, matter only the accident. Science tells us the same in such cases as this of Laura Bridgeman.\*

A child completely deprived of sight and hearing, she was a blind-deaf mute. Dr. Howe, who had her in charge, records the development of the prisoned spirit within her :—

“As soon as she could walk she began to explore the rooms and the house; she became familiar with the forms, density, weight, and heat of every article she could lay her hands upon. I found her of a well-formed figure, a strongly marked nervous-sanguine temperament, a large and beautifully shaped head, and the whole system in healthy action.”

He continues: “About two weeks after her admission to the institution for deaf mutes, the attempt was made to give her knowledge of arbitrary signs, by which she could interchange thoughts with others. There was one of two ways to be adopted; either to go on to build up a language of signs which she had already commenced herself, or to teach her the purely arbitrary language in common use: that is, to give her a sign for every individual thing, or to give her a knowledge of letters, by combination of which she might express her idea of the existence, and the mode and condition of existence, of anything. The former would have been easy, but very ineffectual; the latter seemed difficult, but, if accomplished, very effectual. I determined, therefore, to try the latter.”

After describing the interesting process by which he taught her to associate names with things, he goes on to say, “Hitherto the process had been mechanical, and the success about as great as in teaching a knowing dog a variety of tricks. The poor child had sat in mute amazement, and patiently imitated everything her teacher did; but now the truth began to flash upon her; her intellect began to work; she perceived that here was a way by which she could herself make up a sign of anything that was in her own mind, and show it to another mind, and at once her countenance lighted up with a human expression. It was no longer a dog or a parrot; it was an immortal spirit, eagerly seizing upon a link of union with other spirits! I could almost fix upon the moment when the truth first dawned upon her mind, and spread its light to her countenance. I saw that the great obstacle was overcome, and that henceforth nothing but patient persevering, but plain and straightforward, efforts were to be used.”

At the end of the year, a report of the case was made, of which the

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\* Hudson Tuttle's "Arcana of Spiritualism."



following is an extract : "It has been ascertained, beyond the possibility of a doubt, that she cannot see a ray of light, cannot hear the least sound, and never exercises her sense of smell, if she has any. Thus her mind dwells in darkness and stillness, as profound as that of a closed tomb at midnight. Of beautiful sights, and sweet sounds, and pleasant odours, she has no conception; nevertheless she is as happy and playful as a bird or a lamb; and the enjoyment of her intellectual faculties, or the acquirement of a new idea, gives her a vivid pleasure, which is plainly marked in her expressive features."

Describing the interesting process by which he taught her to associate names with things, he goes on to say, "If she have no occupation, she evidently amuses herself by imaginary dialogues, or by recalling past impressions: she counts with her fingers, or spells out names of things which she has recently learned, in the manual alphabet of the deaf mutes. In this lonely self-communion, she seems to reason, reflect, and argue. But, wonderful as is the rapidity with which she writes her thoughts upon the air, still more so is the ease and rapidity with which she reads the words thus written,—grasping their hands in hers, and following every movement of their fingers, as letter after letter conveys their meaning to her mind. It is in this way she converses with her blind playmates; and nothing can more forcibly show the power of mind over matter than a meeting between them. For, if it requires great skill for two pantomimists to paint their thoughts and feelings by the movements of the body, and the expressions of the countenance, how much greater the difficulty when darkness enshrouds them both, and one can hear no sound! When Laura is walking through a passage-way, with her hands spread before her, she knows instantly every one she meets, and passes them with a sign of recognition; but, if it be a girl of her own age, and especially if it be one of her own favourites, there is instantly a bright smile of recognition, and twining of arms, a grasping of hands, and a swift telegraph upon the tiny fingers.

"When left alone, she occupies, and apparently amuses herself, and seems quite contented; and so strong seems to be the natural tendency of thought to put on the garb of language, that she often soliloquises in the finger-language, slow and tedious as it is. But it is only when alone that she is quiet; for, if she becomes sensible of the presence of any one near her, she is restless until she can sit close beside them, hold their hand, and converse with them by signs. In her intellectual character, it was pleasing to observe an insatiable thirst for knowledge, and a quick perception of the relations of things. In her moral character, it is beautiful to behold her continued goodness, her keen enjoyment of existence, her expansive love, her unhesitating confidence, her sympathy with suffering, her conscientiousness, truthfulness, and hopefulness."

Her spirit was locked within her body, without the least contact with the world through the most useful of the senses; yet she not only thought, but thought in the same manner as those who possess the perfection of the senses. If thought depend on the senses, then the quality of thought should change when the senses are useless.



That thought is the same in kind, under all circumstances of expression, is conclusive that it is superior to the organs of the senses. Mind in man is the resultant of the spiritual organism, modified by the physical body. After the dissolution of the latter, such modification does not exist, and the mind animates from the spiritual organism.

Here is the spirit, accidentally unprovided with the means of communication, finding new ones, bursting its bars, and asserting its individual existence. Well : I say the spirit, in cases such as those quoted, is also struggling to be free. It does free itself, and acts beyond the body in countless instances. At the time when the body is least dominant—during sleep—it wanders forth and does—we scarcely know what, to educate itself. As the bodily powers grow dim, and the external world fades from its view, it asserts its undying existence; and when the shadows of death gather round it, it rises superior to them, and before it leaves for its future home, makes its presence manifest to those dear to it in ways that our insufficient observation most imperfectly attests.

In other words I claim that record such as these, confessedly covering only a very limited portion of the subject of spirit-action, run on all fours with the observations which we are enabled to make in other parts of the same vast domain. Every experiment, every observation, goes to confirm the grand truth round which all the theories of Spiritualism centre. "MAN IS A SPIRIT : AND THE CHANGE CALLED DEATH ONLY TRANSFERS HIM TO ANOTHER SPHERE OF EXISTENCE." While on earth he can at times act independently of his body : he can communicate with those who are akin to him, but in higher stages of progression he can vindicate his birthright, and rise superior to what in his present state is possible for him.

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### A NEW MOVEMENT.

The Order of Spiritual Teachers has been promulgated to induce Spiritualists and others to procure instructive literature on Human Nature science, and study the works obtained in a systematical manner. A "School" meets every Thursday evening at the Progressive Library, 15, Southampton Row, London, to which visitors are admitted. The organ of the O. S. T., is the *Medium*, which contains copious reports weekly.

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## ESSAYS ON MATTER, MOTION, AND RESISTANCE.

BY JOSEPH HANDS, M.R.C.S.

*(Continued from p. 420).*

51. In again referring to the organ of sight, I would observe that the eyes are *only* employed or *made use of by us* who have our vision in the presence of light, and for this reason:—Luminous rays enhance or increase immensely the *intensity* of the undulatory properties of bodies, as shown by its greatly augmenting the vibratory attractive qualities of the loadstone. It is through this redoubled action of the undulatory qualities of matter, under the influence of the element of light, that we, in our common or general state, are made sensible of the existence of things. Another reason why we cannot in our normal condition perceive substances in the dark, is from *habit*. That is to say, unless the radiations, or undulations of the characteristic qualities of bodies are of a certain or sufficient vividness, we from custom or general education, as to these pulsatory emanations from our surroundings, do not feel or notice the objects which encompass us, when all the luminous rays playing upon them are intercepted. It is, I repeat, these luminous rays which give to the molecular undulations of bodies the requisite intensity necessary to enable us to perceive the objects by means of our general receptive sensibilities, and not, as supposed, by means of the eyes.—(See “Colour Blindness,” sec. 117.)

In addition: The failure to perceive in the dark—through our feelings—the continuous undulatory properties of objects, is owing to the extreme delicacy or faint impressions these qualities make upon us when they are *not* stimulated by light. Persons who have long been blind, become more sensitive to external impressions, and from education or acquired habit, which has been called second nature, they do not need so much the intensity of the pulsatory emanations from bodies, to arouse into action their appreciative feelings so as to enable them to recognise the existence of things. I have read of many blind persons, and seen some, who could—especially at certain periods—feel and distinguish, like somnambules or clairvoyants, the properties of objects, as well or better in the dark, than many persons with their perfect sight can or do in the presence of light.

As regards the opinions of ancients relative to the undulatory theory, I quote the following:—

“Epicurus (born 342 B.C.) supposed that bodies are continually sending off from their surfaces slender films or spectra of such subtilty, that they easily penetrate through the senses to the brain ;



but before Epicurus, PLATO (born 430 B.C.) conceived that we saw the shadows of things and not the objects themselves and his pupil ARISTOTLE (born 384 B.C.) taught that as the senses cannot receive material objects themselves, they take in their images. DEMOCRATES (born 460 B.C.) insisted that perception was the result of the impressions made on the organs of sense by images, which constantly emanated from bodies, and varied according to the formation of their originals. LUCRETIVS (born 95 B.C.) suggested the theory that the superficial surfaces of all bodies were continually flying off. Dr. Briggs (Newton's instructor in anatomy) maintained that the nerves operate by vibrations, like musical chords, and thus conduct impressions to the brain. It is by means of molecular undulations that bodies engrave or picture themselves on the different surfaces employed to produce their representations in the process of Daguerreotyping. These latter results can be produced in the dark or shut up in a box, only that it requires a longer period to effect the object."\*

52. In addition, I would ask what is ponderable or gravitating matter? What are its offices in the economy of Nature? Considered abstractedly, its character is a very negative one, and as far as our present knowledge extends, it must be looked upon merely as the instrumental servant, or rather as an agent, performing the part of a lever. It is by means of this said leverage, that the spiritous and spiritual essences appertaining to the universe work out all the circumstances and events which occur throughout the world's natural system of motion, or in the exercise of the mechanical arts. Moreover, without the intervention of the spiritous imponderable elements, substantive gravitating matter could never have appealed to any one of our senses.

53. The ordinary world is led to think more of crude quantity, than *effective* quality, never dreaming that inanimate or lifeless matter is perfectly negative, as far as action and reaction are concerned, in the varied results worked out in its appliances as regards the arts. The numberless changes continually ensuing in the routine of Nature, as she develops the vast products which surround us, owe their origin to agents unrecognised or not noticed by the common or general observer. Most persons are totally unconscious that it is the *ever motive* imponderable and imperishable spiritous essences or principles pervading Nature under the form of electricity, magnetism, heat, &c., that exercise their dynamic qualitative energies or abilities upon gravitating material bodies, and which effect all the work and results we wit-

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\* See the Author's work on "Will-Ability," p. 12, note.



ness taking place around us. The growth of vegetation ensues through the ruling action of the foregoing agents of mobility, which, with the addition of effective motory exciting light, give rise, in land plants, to the first stage or state of vitality. In the animal economy, accompanying the above imponderable elements, will be found added the primary form of *spirit-matter*, commonly termed the vital motive principle of living creatures. But appertaining to the human being, in addition to these able motor elements, and vital impulsive energies, is superposed a *supreme spiritual and progressive reasoning essence* designated the human SOUL by means of which the will-ability and the pre-eminent thinking faculties of man are exercised.

54. I am here induced to propose or assume that the foregoing motive agents have appertaining to them distinct material bearings, since through their operations alone all the changes occurring among the things around us are effected. Besides the human mind refuses to entertain the idea of a *nothingness*, being capable of working out natural and mechanical results. In accordance with the foregoing I shall venture—by way of understanding more positively or substantively the qualitative character of the above-named subtle existences—to look on them as Nature's cause, producing corporeal effects, or as a series of spirito-material principles, and in alluding to them in this sense, they might, I think, be designated as follows:—1st, electro-fluid matter; 2nd, polar magnetic matter; 3rd, luminous matter; 4th, calorific matter, sonorous matter, &c.

In like manner I would include the vital principles of the vegetable and animal kingdoms under the generic term of Life-matter; the climax to the foregoing would of course be the all-comprehending or reasoning spiritual body—SOUL-MATTER. Relative to the materiality of light, this property was apparently proved—as before noticed—by Faraday—who, by means of electro-magnetism, deflected luminous rays, as a loadstone would have attracted a piece of steel or a bundle of iron wires. Again: As to the materiality of the electric fluid, Mr. Lake, of the Laboratory, Portsmouth, proved that electric matter is really a fluid, and when collected, so as not to exert its ability of attraction and repulsion, it obeys the law of gravitation like gases. The developed electric fluid was received into a Leyden-jar insulated on a glass plate. On the side of the jar near the bottom was a star-shaped crack, from around which the metallic coating was removed. On charging the phial, it was observed that the electric fluid soon began to flow out in a stream from this opening, and on continuing the working of the machine, it flowed over the lip of the jar descending in a faintly luminous conical stream—visible only in the dark—until it reached the level of the outside coating, over which it



became gradually diffused, forming as it were a frill or collar. When the jar was inclined a little on one side, there was a perceptible difference in the time of its escape over the higher and lower part of the lip, from the latter of which it began to flow first. On discontinuing the working of the machine, the liquid first ceased to flow at the lip of the jar, and then at the lower aperture. On renewing the operation, it first re-appeared at the lower opening, and afterwards at the mouth. In addition: The ability of carrying—by means of a sphere or ball—distinct portions of electricity derived from the surface of an electrophorus, and the being capable of delivering these said segments to a third body, proves that the electric fluid is a material *something*, for it must be conceded by every one, that it would be impossible to divide a nothing into parts.

55. But to resume. Crude and lifeless matter, likewise the fabricated mechanical frames of things, also the stems of plants, the bases of zoophytes, and lastly the bones of locomotive animals, merely serve as so many supports or fulcra\* by means of which the varied and all-effective imponderable elements display their abilities or energies, making use of these different supports to work out many of the numerous effects of which our senses take cognizance.

Moreover, it is the life-principle appertaining to animals, that enables them to accomplish locomotion, by inciting their muscular system to employ—as so many levers—the different parts of the bony skeleton belonging to one set of animals, and the supporting structure—as with the crustacea—possessed by others. It is the heat and electricity eliminated during the union of the carbon of the coal and the oxygen of the air, in the fire underneath the boiler, that produces the steam, in which is contained the dynamic heat and electricity that sets the levers of the engine in motion, which in turn act on certain parts of the machinery, as in the drawing or driving along the railroad car, &c., &c. That this steam contains vast quantities of electricity—independent of friction, which cannot *create* this fluid—is shown by our being capable of charging twenty large Leyden phials in a few seconds, whilst the steam is escaping from the boiler, through certain small tubes made of partridge-wood, connected with the conductor of a hydro-electric machine, like the one at the Polytechnic Institution. This presence of electricity in steam, was first discovered by an engine-man at Sedgehill, near Newcastle, who, when passing his hand through the vapour escaping by a fissure in the boiler of a locomotive, received an intense electric spark, which he spoke of as being like flashes of fire. When the balls discharged

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\* Fulcrum—the point around which a lever moves.



from Parkin's steam-gun struck the target in the dark, there was always a discharge of a flash of electrical light after the percussion of each missile.

It should be remembered that water is a combination of the protoxide of hydrogen, heat, and electricity. By abstracting portions of the two latter principles, ice is formed; by adding very large quantities of these last-named elements to water, we produce steam, with its all-effective energies or dynamic abilities.

56. In addition to the foregoing I might also notice that the motive ability of some animals likewise ensues through the action resulting from the *formation*—or according to the Schools, burning—of carbon in the mucous membranes and external skin, which two tissues are in opposite electrical states. This process of natural combustion, in one way eliminates or rouses into effective operation, the vital electro-magnetism pervading most organised bodies. This living electro-magnetic fluid—as regards the higher order of animals—acts upon or stimulates the muscles, causing them, assisted by the nervous principle, to employ (directed in man by the soul's will-ability) as before noticed, the movable bones, like so many helping implements or apparatus, and thus comes about the capability of muscular exertion. It is man's spirit, or his soul-element, which enables him to lift a weight from the earth, through the means of the hand and arm, and also renders him capable of displacing a given mass, through the agency of his limbs with the help of the crow-bar. It is not the members of the body or the instrumental levers that achieve the feat. They are merely agents by and through which the inner selfhood effected its purpose.

57. The hands of a clock cannot be impelled to move by *self-acting* machinery; they are caused or incited to continue their progress round the dial through the agency of electro-magnetism, as by that from the earth, commonly called the attraction of gravitation; this energetic principle acts on the weights, and these latter—through their attached chains or cords—operate on the works. Note also that the pendulum and balance-wheel of time-measures are induced (through the appendages attached to the clock-strings, and the reaction of the spring connected with the apparatus of the watch) to vibrate synchronously with that great time-keeper—the globe we inhabit; for if we interfere with the earth's action by an artificial magnet, we can stop the balance-wheel of the watch, by paralysing or interfering with the reaction of the spring, which experiment by the bye often ruins the chronometer and prevents its being again influenced by the earth. In continuation; we can also bring the pendulum of the clock to a state of rest, by attracting upwards its weights, when made of iron, with a sufficiently large loadstone or magneto-electric battery. It may be likewise



noticed, that we can cause the said pendulum to resume and continue its vibrations without the weights—*after giving it an impetus*—by connecting the works of the time-keeper with the earth, through means of two wires, the one joined to the positive plate of zinc, and the other to the negative sheet of copper, both plates being separately inserted into fresh-made ground.

I would remind our readers, that it was through the agency of spiritual-materiality—the human soul—that the watch and clock were first incited into effective motion, for without this pent-up, so to speak, quality or ability expended by what has been commonly termed the incorporeal part of man, in winding-up these chronometrical instruments, they would have been for ever still, and incapable of pointing out the lapse of time.

58. Note also that the electricity pervading the storm-cloud is not a body capable of giving the slightest sensation of weight; yet in its effective capability, this imponderable element, when acting upon what is commonly termed material objects, and meeting with *resistance* to its course through non-conductors, we find it equal to the splitting of the sturdy oak, crumbling the massive building, and rending the firm solid earth, when brought into dynamic action by disturbing agents, as where the different forms of the electric fluids act and re-act on each other, negatively and positively, and thus become thrown into opposite states of effective abilities.

59. To further illustrate the great operative capacity of another of these spirito-material essences, I would point to the mighty influence, which the magnetic fluid-element exerts over the planet we inhabit. It has been recognised that the earth, from its intense *innate* propensity, to be in motion,\* turns upon its axis, and would, it is known, also progress onwards for ever, in a straight line, but for the action of certain attractive magnetic gyratory rays which extend between it and our solar luminary. These attractive streams serve like so many check-chains to guide our planet through its destined course round the sun, as the boy holds the swinging ball encircling his person by a string attached to it; so that the earth's vehement disposition to continue onwards in a direct line is overcome and exactly balanced by the attractive magnetic cord-like waves appertaining to our light-exciting orb of day. These magnetic gyratory threads maintain the largest and most distant systems true to their orbital course.

The *quantity* of these undulatory magnetic cords extending between or given off from bodies is the same, according to the

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\* See the Author's Essay on Motion.



magnitude and quality of the masses of the matter whence they emanate, whether these substances lie close together or are millions of miles apart; but not so the *intensity* of the pulsatory emanations; their energy increases in the ratio of the approximation of one object towards another.

60. *As regards Attraction and Repulsion.*—It might be desirable, perhaps, to illustrate for the advantage of the general reader, one of the probable reasons why the two north and the two south ends of elongated magnets repel or fly off from each other when they are approximated; also why the north and south poles of two distinct oblong loadstones approach or are attracted together, when sufficiently near to be effectually—from increased intensity—under the influence of each other, or within striking distance, as it has been sometimes termed.

It is a well-known fact that certain persons, in their normal condition, are capable of distinguishing in a dark and sometimes in a lighted room, definite, luminous undulations, bursting out from the two extremities of the common bar-magnet. It has also been affirmed by the parties in question that these—as it were—phosphorescent magnetic rays or undulations turn spirally on themselves, like revolving corkscrews. This quality belonging to these polar waves explains why the north and south ends of elongated magnets fly towards each other when approximated. The magnetic undulatory beams, escaping from the dissimilar polar extremities of a bar-magnet, revolve contrary ways, viz., one set turning to the right, the other series to the left. Thus, when these spirally rotating rays meet, they wind round or within each other, and of course the diverse ends of the magnets become approximated. The opposite action to this ensues, when two negative or two positive poles approach each other. These different or opposite results of approach or recession ensue after the manner of a screw-pin playing in its properly fitting nut or matrix, which, accordingly as they are turned to the right or to the left, retreat from or approximate each other.

61. *Touching the capacity denominated Force and Power.*—The qualities or abilities commonly designated Power and Force by the Schools are mere words, and, as at present employed, do not teach or explain any one thing, nor do they point out, in the slightest degree, determinate causes. I shall therefore be led to recognise the results effected in Nature and through art—usually so vaguely accounted for—as springing from the action and re-action of certain spiritous matter, as heat, electricity, magnetism, &c., &c. I shall also consider that the so-called *vital forces* proceed from the operation of the primary spirito-vital principle found in the vegetable and lower



animal kingdoms, which effective element finally culminates in the soul of man and causes him—in addition to employing the vegetable vitality and the abilities of the common animal—to exercise mind-energy and its pre-eminent will-capacity.—(See article “Cause and Effect.”)

62. I am here led to suggest that, as the spiritous matters, heat, electricity, and magnetism, &c., are supposed to be reciprocal—that is, interchangeable the one into the other, as presumed in our philosophical investigations—so, by analogy, it may be conjectured that particular kinds of ponderable matter, under certain forms and conditions, are also transposable. The ancient alchemists taught in their schools, that the transmutation (change into another substance) of the metals was an established fact.

It is most probable, that if we could lift higher the veil which hides the economy and processes worked out by Nature's laws and capabilities, it would be revealed to us that transmutation is possible in her laboratory, of all bodies, by a process, at present hidden from us, of dematerialisation and recomposition of simple as well as compound things, out of unparticled or undeveloped—that is, the ultimate—elements of materiality; and by certain unfolding circumstances I am urged to affirm that it is actually a fact that is constantly taking place among vital existences, and also in particular localities, under definite phases.

From the foregoing we may perhaps assume that the spiritous matters, heat, electricity, &c., are capable, under certain conditions, of being changed, or progressing onwards, into the incipient life-principle of the plant; and, again, this high endowment of the vegetable world may be transposable or promotable into the vital capacities of animals; and we may further venture to aver that both these latter energies are susceptible of growing into or forming the terminal result of Nature's culminating efforts, the formation of the spiritual, reasoning, human soul.

It must not be forgotten that every process appertaining to the unfolding of the productions of the universe is *progressive*. This being the case, all material evolutions and those essences which have once been vitalised and spiritualised can never revert or change into any existence inferior in being, either as to property or capability.

63. Each distinct natural production and every entity we can conceive belonging to living nature, commenced from a *quickenning point of energy*. Thus it was a minute magnetic *spiritous nucleus* of inciting vigour, which drew around it certain material molecules that commenced, and ultimately developed the crystal and some other mineral productions.



Further. It was a distinct particular *electric-vitalising point* of attractive action that gave rise to the blastematous-germ or bladder-speck, which produced the plumula (the stem-rudiment in the embryo) that originated the living plant. Again: It was a species of *vivifying essence-focus* that brought together the compounds giving rise to the sperm and germ-cell from which was evolved the life-principle, endowing animals with their many capable propensities. Finally, the culminating *attractive centre* of all existences is the direct *spiritual pivot* that draws or brings around it, out of Nature's most refined elements, the sublimated principles which constitute the human soul.

These different capable spiritous, vital, and spiritual adductive centres or *points d'appui*, then, invite or attract towards themselves certain subtle undeveloped or ultimate material elements, we at present wot not of, which create or call into being the crystal and the rock, the plant and its flower, the tree of the forest and the shrub of the valley; and, likewise, every species of the animal world and its climax—the profound reasoning man.

Every distinct living thing, whether animal or vegetable, originally commenced its being from an egg or its representative—the ovoid vesicle. The far-seeing and deep-thinking Brahmin answered correctly, when replying to the query, “Was it the bird or the egg that first made its appearance?” stated that it was a quickening point of spiritous or spiritual energy that gave rise to the ovoid form out of which first emanated all vital existences, and these, once formed, eternally progress onwards, for as the bird can never return back into the egg, nor the oak into the acorn, so no vitalised object can repeat itself.

I would here call the attention of the reader to the fact that the compound constituents of which the vegetable kingdom is composed do not in any way exist ready formed or prepared for adaptation, as is generally supposed, neither in the air, the earth, or its waters, but they are developed from certain subtle unarticled or unatomised elements at present unknown to us, or at least not demonstrable to our senses which are attracted towards the adductive centre of growth situated in the plant or tree, and these alone tend to their unfolding economy.

Further. The development and augmentation of the animal takes place, especially in the lower order of living creatures, as the zoophytes, more from the ethereal or tenuous amorphous elements they attract into themselves through their surfaces than from what they eat and drink, as before suggested and demonstrated.

64. But to resume. Figuratively speaking, says Hudson Tuttle, massed molecular ponderable matter is for ever living and for ever



dying. It lives or exists in form, as long as attraction prevails over repulsion. It commences to alter or die, relatively, from the moment that repulsion prevails over attraction, and death with the vitalised mould or shape "is the closing up of the account, the end of the great struggle." The negative or amorphous imponderable atoms thus let loose are then gathered up, perhaps by fresh elements of qualitative ability, and re-created—so to speak—into some other existence.

65. Matter, though ever changing, will have its *final purposed* form conserved in the hereafter or the spiritual world. No effect or result can ever perish. All that has ever been thought, sighed, or said, done or produced, will be indelibly engraved or pictured upon the atomised and spiritous surroundings of every past occurrence, and these shadows or impressions can be and have been read and pointed out through psychometry by the spirit of the clairvoyant here, and will be accomplished most pre-eminently in a future state after the soul has been liberated from its earthly tenement.

66. Such are the bearings of matter; such is the history of the constituents of this planet. The dissolution of every series of the generation of material things has assisted, I reiterate, to form or give birth to a spiritual world. Nothing that has ever had life perishes, their images can and will be recalled in that other state of being to which we are all tending and every association remembered by those who have the purpose so to do. What to us appears an imaginary shadow here will be, in a future existence, a vivid reality.

Every thought of ancient times, the most remote inspirations and prophecies, have left their indelible impressions upon the mind of ages. No idea ever vibrated through the inner selfhood of man that is not recorded in some strata of spiritual thought, to meet him face to face on awakening from the sleep of death into the world of spirits.

67. Many theologians think of matter as something *tangible* and spirit as an existence perfectly *intangible*. The fact is, that which has been called matter can only be revealed to our senses by the resistance we experience through the action of spiritous and spiritual materiality. But it may be in truth announced that the eye never saw, neither did the hand ever touch, nor the tongue taste, that which is commonly called gravitating matter. It is the emanating qualities bursting out of the so-called tangible and visible arrangements of the ultimate elements of matter into *form* that affect our senses, and *not*, as supposed, the material substances themselves.

68. It is by the attraction of Nature's imponderable spiritomagnetic fluid pervading the earth, that different substances are capable of giving us the idea of *weight* and *opposition* to our efforts



when displacing them from the localities they may at any time occupy. Again : It is a magnetic polar attraction which keeps molecular atoms of bodies together, or rather, in apposition. Were their chemical elective affinities overcome, as is the case with those free corpuscles, making up the chief elements of the air breathed by us, we should not know (things being comparatively at rest) of the existence of these said liberated atoms, unless their component particles were put in motion by some spiritous-matter, viz., heat, electricity, &c., as is the case with our atmosphere, which is only perceived whilst the wind is blowing; this motion (*almost* alone) in a general way reveals to us the existence of the aerial element that envelopes the earth.

69. It may be said that there are at present known to us in Nature, three characteristic and distinct classes of material bodies. The *ponderable*, the *spiritous*,\* and the *spiritual*.† First. *Gravitating matter* is demonstrable to us through particular and distinct properties, which can only be made evident to our feelings by means—secondly—of certain undulatory *spiritous-elements*, as heat, electricity, and magnetism, &c. Lastly, and specially, must be recognised the *spiritual-material essences* discerned by particular animal functions, as perceived and felt in still and locomotive life, to which latter must be added other qualities or capacities super-eminentely developed in and appertaining to the inner selfhood of man.

70. I will conclude this part of my subject by suggesting that gravitating matter is made use of as the mould of the *life-principle* of vitalised beings, as well as constituting the formation of inanimate substances. Spiritual-matter is the moving ability belonging to vivified bodies, and gives existence to the highest reasoning capacity possessed by man. (See the Author's Essay on Motion).

71. "Matter," suggests Hudson Tuttle, "has been resolved into various primary bases. First, it existed as a fire-mist, then as a heterogeneous ocean, which finally separated into the yielding water and the earliest conglomerate rocks. The latter in time crumbling into dust, produced the soil, from which emerged the vegetable world. Out of this botanic kingdom gradually progressed the lower forms of animal life, and these proceeding onwards through untold ages, grew into the higher productions of animated nature and humanity." Thus all things are found in man: he himself is an epitome of the universe. Science is demonstrating that there is a refined ethereal element which penetrates all bodies with its requisite *vibrating motions*."

72. The spiritual body of man is built up of certain subtile elements

\* Spiritous—that is, active, refined, ardent, as relating to electricity, heat, &c.

† Spiritual—mental, intellectual, purified from external things, and appertains to the mind, spirit, or soul.



appertaining to the general system of entities. The soul-principle, then, of the human race, holds to its place in the existence of things, and being a part of the divine element of Nature, it must be immortal.

Ascend the stream of time as far as we may, new formations will be found at every step, but creation, or the fresh generation of imponderable matter, and its associated spirit-essences—never. The old system always contains the germ of the new.

73. It is generally stated that the soul is “the intelligent, immaterial, and immortal part of human beings.”

How can an immaterial\* being have intelligence? How can it exist? It is an absolute nothing, an intelligent nullity, and an immortal naught! And this nothingness is not a fact of organisation, but a gift of the Deity! Ardent indeed is the imagination of the metaphysician† who accepts such an existence and maintains its desirability. This immortal part, they say, is a fragment from the divine Being, and is an image of Him in quality, but different in degree.

Not a step has been made in this path since the Brahmins of the Ganges taught their doctrines, which are so remote that all historic dates are, compared to them, as occurrences of yesterday.

74. “If we could return back along Time’s path far enough, we should find that some of the constituents of the earth were thrown off from its central sun by radiation or magnetic and electric action, which in time became a liquid ball, and by further emanations, a crust cooled over the perhaps intensely heated and condensing fluid centre. The then atmosphere may be conjectured to have been black with the vapour of volatilised elements, which were probably too intensely heated to unite in compounds, and not until the temperature became lowered did oxygen and hydrogen, or their ultimate and *un-particled elements*, unite to form the vapour of water. When this temperature was still further reduced, the vapour condensed and fell in showers on the heated surface. Then began a new series of action, which for awful sublimity could only be witnessed in the primeval state of worlds. The water falling from the murky atmosphere, surcharged with volatile elements, ran down into the hollows of the rocks, penetrating the crevices, and, coming in contact with the internal heat, became converted into steam, and in this state rending the surface into fragments, which afterwards became disintegrated and pulverised. Collecting in large volumes, thermal lakes and seas

\* Immaterial.—This word is derived from the French *immatériel*, and has been translated as that which consists neither of matter nor body.

† One who soars beyond the bounds of actual experience.



were formed, which boiled, cauldron-like, sending up steam and spray, and thus confusion prevailed. Land and water intermingled; the sea being an archipelago of thickly interspersed islands of rugged rocks; the low, irregular peaks scarcely appeared above the black waves, and their rugged sides spoke of their fiery birth; the weird landscape of desolation was enveloped with a black and lowering atmosphere in which the storm never ceased. Nature put on a strange garb in those her early days, yet order's laws reigned supreme amid the wild confusion. Even then the vast plan of Nature in all her minutiae was written in the secret chambers of the constitution of the atom, and this commotion was only its throes and spasms to give it more complete expression."

75. And now touching the matter of the soul. As the mortal senses cannot recognise the matter or substance of which the spirit organism is composed, and as all idea of matter is derived from them, we cannot form a just conception of its qualities, nor know little more than that it must be subtle in character. In fact the spirit must be formed of matter, and become refined and sublimated perhaps, but matter still.

"Science deals mostly with visible materiality,—that extreme of entity which is palpable to the senses, and has *density* or *form*. The Harmonial Philosophy of the modern explorer deals with the same matter in a vastly different mode: the opposite extreme of the same entity, matter in its translated or ascended condition, a position advanced above the molecular or atomic state, in short it treats upon *undeveloped and unparticled* as the ultimate elements of matter. Scientific investigators fail to get out of or beyond *massed or the molecular phases of materiality*; they rarely touch atoms, never essences."

76. We are often met with an objection urged as conclusive. Thus, if spirits say they are material, why can we not see them? But experience teaches us that the atmosphere cannot be seen, and if we trusted to the eye alone, should never know that it exists. Whether a body is visible or invisible to us in our present or *common* state, depends mostly on its relation to light. Professor Grove most particularly insists, "that the energy emitted from the sun may take different characters at the surface of each planet, and require particular organisms or senses for its appreciation. Myriads of organised beings may exist, imperceptible to our vision, even if we were among them, and we might be invisible to them."

77. "The necessity of ascending to higher elemental forms should be apparent, and the individualisation in the spirit is effected by and through means of the mortal body. With the proper understanding of words, we may employ the terms, 'matter' and 'spirit;' the



latter meaning the subtile and ultimated elements which pervade and underlie the physical world. From the former the physical body is fashioned, from the latter the spiritual body. This dual development commences with the dawn of being, and is common to all living forms. The two mature together, one pervading and being an exact copy of the other, and death is their final separation. The mortal body is the form by which the immortal is created or collected."

78. As the animal emerges through intermediate shapes of development up or into man, and the infant knows less than the perfect animal, the line of demarcation between the perishable and imperishable is apparently drawn with difficulty. However a certain degree of advancement is essential, beyond which immortality obtains. The line is not abruptly or prominently drawn.

79. "The spirit of an animal is not perhaps necessarily immortal, but can become gradually extinguished after an indefinite time. As the constituents of the creature's body are absorbed by wind and wave, and wafted around the world, to be seized with avidity and decomposed by other forms of life, so its spiritual portion is resolved like a cloud into the ocean of spiritual elements."

80. Immortality is conferred on the human race as the highest aim of creative energy. Man's spiritual state must surpass his mortal, which is its prototype, extending and consummating a mortal life. Whether we die drawing our first-breath or after a full century, has not the least influence in the *final* growth and attainment of the spirit, which embodies every law of progress; whether as a spirit clad in flesh, or a soul in the angel spheres, man is amenable to the *same laws*. We can learn many lessons from the contemplation of this fact. By it we comprehend our duty to laws, and our relations to higher orders of intelligence. The brutes of the field and also our ignoble brethren—all the forms of life beneath us—require our kindness, love, and sympathy; the angels of light—our elder brothers—call forth our love and emulation. We are ephemeral, of a day, but companions of suns and worlds, and possessed of a proud consciousness that when the lofty mountain-peaks have become valleys and the earth, as now constituted, has passed away, when the sun no longer shines or excites forth light, and the stars of heaven are lost in night, *our spiritual being, in its course towards perfection, will have but begun, as it were, its never-ending circuit.*

(To be continued.)

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## A SPIRITUAL THINKER.

*(Continued from p. 409.)*

## THE PHILOSOPHY OF THE BEAUTIFUL.

Beauty and truth in essence are one; they are the manifestation to the senses of inherent divine principles. Aspiration for the beautiful is aspiration for truth and perfection of spirit. And beauty, in the highest meaning of the term, in man or woman, is the harmonious and just development of all the attributes of the soul. Swedenborg, the Seer, found the angels of the interior heavens in the most beautiful and most perfect form; whilst the angels of the inferior heavens were in a form less perfect and less beautiful. Thus it would appear that the environment of the higher angels is developed so as to reflect—according to their advancement—the inherent principles of their nature: wisdom and goodness. Beauty or perfection, then, we may take is the celestial magnet which draws humanity upward throughout eternity. It constitutes an irresistible law which, sooner or later, all, with no single exception, must obey. And beauty in Nature must proceed from the same law as beauty of spirit; consequently it is the manifestation of internal principles or ideas. The philosopher Oersted says: “Wherever a variety of natural laws co-operate under one governing unity, we find everywhere a fullness of ideas, and our inner sense, which is constructed in conformity to the same laws, comprehends this as the beautiful.” True philosophic or spiritual insight is here exhibited. Volume upon volume has been written on this question, and none of the writers, I believe, have penetrated to the root of it as in these few lines. It is not my province to discuss the various opinions which have been formed on Beauty, but I may allude to the view of the Idealists, who hold that beauty is subjective alone; that it is absolutely the product of our presentative faculty, and has no external existence. Without doubt, perception of beauty must correspond to the capability of our æsthetic nature, but this fact does not warrant the conclusion that the beauty observed is the product absolutely of the mental faculty, and that the object in which we see beauty, does not in itself possess the intrinsic qualities of loveliness. It is, indeed, very true that if the mind did not contain beauty, it could not perceive it when presented outwardly. So of music. And I may further add that unless Truth is in the mind—that is, without the conditions necessary for its reception—we should not see it when presented, either orally or by written instruction. Thus the inward faculties form the positive pole; Nature the negative. The faculties constitute one grand Unity—an embodiment in miniature of the Supreme Consciousness; while in Nature is



represented all formative, self-moving, and intelligent principles, but without consciousness. And Nature, as a harmonic whole, has a Positive, equal to herself in magnitude, in the Universal Mind. But it may still be asked, How does consciousness of external beauty, or even the existence of an object, arise in the mind? What unites subject with object? This ever puzzling question to the metaphysicians has received a solution at the hands of Oersted,—a solution at least as clear as it seems possible to give. He says: "We do not immediately perceive objects, as a tree, a house, or a book; that which we actually grasp is the impression produced upon us, but this impression is certainly an effect which could not be produced without an active power in the things themselves." This "active power" must thus produce a vibration, through the medium of the senses, on the internal spiritual force within us, and the inward *I* thereby holds communication with objective Nature. Schiller has wisely observed, "The sensuous man is led by beauty to reflection; the spiritual man is re-conducted by beauty to matter, and the world of sense is restored."

The effect of beauty is moral. It uplifts to a higher sphere, and even though this be temporary, some good is derived. Kant regarded the fine arts, if they were not brought into union with moral ideas, as mere means of mental dissipation. He called beauty the "symbol of moral ideas." Schiller held the same view. And our own philosopher John Ruskin also plants himself upon the principle of morality. He says: "Art has three functions: the enforcing of the religious sentiments of men, the perfecting their ethical state, and the doing them material service. Perfecting, observe—not producing. You must have the right moral state first, or you cannot have the art; but when the art is once obtained, its reflected action enhances and completes the moral state out of which it arose, and, above all, communicates the exaltation to other minds which are already morally capable of the like. . . . The art of a nation, so far as it exists, is an exponent of its ethical state. Exponent, observe, and exalting influence; but not the root or cause."

No philosopher, I believe, has surpassed Oersted in insight on the philosophy of beauty. Justice cannot be done him in two or three brief quotations. He first shows that we derive a certain satisfaction from the contemplation of geometrical figures. This pleasure does not arise by reflection; it is in inward sensational apprehension. Every figure contains such a variety of thoughts which the mind must elaborate by separation, union, and arrangement before it can grasp it in its oneness. On the other hand, perception receives an impression from it as oneness—complete, strong, and clear—but not with the penetrating consciousness of the inward nature of the thing, similar



to what is produced by thought. "When we represent a mathematical line or figure, whether it is only for inward perception or also for the outer sense, we let ourselves be determined by a thought, without, at the moment, turning our attention to its development; but that which is represented, nevertheless, contains the expression of all the thoughts which have been illustrated during the development. While we represent the straight line, our thought is merely turned to the oneness of the direction, but if, on the contrary, we submit that which is represented to reflection, it is manifest that there is a similarity of each part, even to the smallest with the whole; the capability of an infinite prolongation through simple unconnected motion; the shortest distance between the two points; the fundamental measure for all extension. But it is sufficient to have pointed out the inward variety of the straight line."

The circle is next taken as an illustration, and its various properties analysed; and our author holds that one reason of its beauty is its infinite symmetry, its completion in itself, forming, as it does, a self-satisfying whole, and bearing in its immeasurable variety the stamp of oneness.

"When the apprehension of reason appropriates this oneness of thought which is expressed in the perception, we have the idea of the thing. And in general terms we may say the idea of a thing is the oneness of thought expressed in it, when apprehended by reason, though as a perception. We therefore cannot of course possess the idea without preparatory thought, nor without the comprehension of the thought in the perception. Now, although we cannot apprehend ideas as ideas, without the exercise of reason, yet the presence of ideas is felt in perception, which is understood by the common origin of rational and perceptive nature. The beautiful, consequently, is the idea expressed in the thing, in proportion as it is exhibited to the perception." Thus beauty of forms only originates in the ideas which they express, and this acts on the outward and inward sense without our knowledge. According to the same principle Oersted points out the beauty in numerous other mathematical figures. Among those figures which are bounded by straight lines, the equilateral are, he says, in general more beautiful than the inequilateral; and the symmetrical always more beautiful than the unsymmetrical. The inequilateral is also the representation of an idea, but it has more of the stamp of arbitrariness, less of the stamp of reason. If we conceive a triangle only as an idea, we do not imagine a determined proportion between the sides or angles; consequently if we were to draw the triangle, there would be no reason to draw the one side or the one angle greater than the other. And if we made any change in it, this would be the effect of our determination, therefore the equi-



lateral triangle represents the conception entirely free from the additions of will. "Besides, the equilateral triangle, placed in its determined character in opposition to the inequilateral triangle, contains a far more perfect resolution of variety and dissimilarity to oneness ; for it has different sides, indeed, but they are equal ; its sides have certainly different directions, but they are equal in proportion to each other ; every line that passes through its centre does not divide it in two equal parts ; but yet this is the case with all lines which bisect an angle. In this way you see in the equilateral triangle a multitude of thoughts dissolved into one unity, whose inward nature is an idea." Further illustrations from mathematical figures might be adduced, but I think the central principle of Oersted on beauty must now be quite clear to the reader. I may state that he has many other valuable illustrations drawn from light, and shadows, and the relations of colour, the motion of sound, &c. Referring to music he states that there is a hidden reason in tones. The ear, like the eye, prefers simple relations, and the chord of the major third is therefore the most beautiful. The relations of tones are founded on mathematical principles, but the enjoyment of art does not spring from conscious reflection, but from an unconscious and mystic sanctuary. "In every single tone there lies an inexhaustible source of activity in conformity with reason, and of harmonious life ; but every melting harmony, every resolved dissonance, is again a higher combination, which in itself bears the stamp of reason, and in which all its parts cooperate towards an inward unity."

A section is devoted to the consideration of the "Unbeautiful in Nature." It is pointed out that single parts of a whole do not sometimes appear beautiful, *e.g.* a tree stripped of its leaves, standing alone ; and many things only appear beautiful when seen in their proper relation, as the swan, which we are accustomed to see in its natural position. The case, however, is totally reversed with regard to the ape, which we seldom see in its natural position. He concludes : "There is a spiritual sphere of apprehension with respect to all which is apprehended as unbeautiful, or that which is ugly in Nature, where it forms a part of the beauty of the whole. Were it now possible to comprehend all the objects, beautiful or unbeautiful, on the surface of the earth in an image small enough to be surveyed, where all objects must naturally be contained in their proper mutual proportions of magnitude, then probably even this sensational perception would form one whole of extreme beauty. Then ugliness, as likewise in a certain sense evil, becomes a finite condition ; on the other hand, that which is essentially beautiful is eternal."

(To be continued.)



# CHAPTERS FROM "THE STUDENT'S MANUAL OF MAGNETISM."

TRANSLATED FROM THE FRENCH OF BARON DU POTET.

(Continued from p. 404.)

## MAGNETIC PHENOMENA.

The general phenomena of magnetism are naturally divided into physical and moral effects. The want of new words to describe the different effects, and still more, the ignorance of certain magnetisers who have taken possession of these astonishing results in order to exhibit them to the eyes of the curious, generally cause these two classes of effects, although distinct from each other, to be confounded.

These results are produced when magnetising—

1. The epigastrium and the trunk.

2. From the root of the nose to the upper part of the chest.

This difference in results proceeds indubitably from the existence in us of two separate nervous systems, having each their functions, and each presiding over a series of very different vital phenomena.

There is undoubtedly a communication between these two nervous systems, but it takes place slowly, and in certain cases you destroy with one hand what you build up with the other, until Nature, more skilful than you, comprehends your aim and your design. Magnetism, although the most distinct and perhaps the most subtle of agents, here encounters a law which it obeys.

But let us leave this truth and return to it presently.

We here find another kind of phenomena which we must examine.

Besides the two nervous systems of which I have just spoken, there are the involuntary nerves, which are quite distinct from the voluntary, and which are influenced in a different manner by magnetism.

You see that here the subject becomes more complicated, but it renders the explanation of the anomalies which one encounters in magnetising more easy, and sheds some light upon your path. I have said enough upon this point; I will afterwards speak more fully upon the organisation of physical man.

I have just given you an explanation which has never been given by any former magnetiser, because these gentlemen have never accounted for the difference in the effects, which they have always submitted to their magnetisation, whilst in reality it evidently results from the nervous centre to which it is addressed and the organs upon which one acts, or which receive the magnetic influence.

Many difficulties are now removed from your path; everything, as you see, becomes easier and more experimental; you see and understand what you are doing.

Thus, when I wish to produce magnetic sleep or somnambulism, I am careful not to magnetise the abdomen, but direct all my action upon the head, only descending to the top of the thorax.



If I wish to obtain a reaction in the intestines, the stomach, or the liver, I should never magnetise the head.

If I desire to produce crises or convulsive movements in the abdominal or thoracic viscera, the epigastric region offers me the means of doing so.

### I. PHYSICAL EFFECTS.

Under this denomination we must understand all the physiological modifications of the body caused by the magnetic agent; purely physical or corporeal, they alone ought to be exhibited in public. They are the most convincing to the physiologist, because they take place in those organs or systems which are not dependent upon the will; and they are the most powerful means of conviction to the masses, because they appeal to the senses, and it is easy to perceive whether or not they can be imitated. I have described some of them in the introduction to this book. I will for want of a better classification divide into five groups those which remain to be studied.

#### 1. *Spasms.*

If one magnetises very attentively and in an intelligent manner, among other results one may observe the following.

The hand directed towards the region of the diaphragm, and maintained for some time in that direction, produces singular effects; a convulsive or spasmodic laugh, and consequently a kind of suffocation; sometimes an increase of sensitiveness with an unaccustomed sensation of well-being.

The liver, which might be thought totally insensible on account of its structure, and of the small number of nerves which traverse its tissue, may be made to contract like a muscle, and this is of great utility in the diseases of this organ, which at those times is so indolent. This fact will be denied because it cannot be explained. But what does that signify?

The stomach and the small intestines also experience certain effects. When discontinuing the general magnetisation, you perseveringly direct the points of your fingers upon the abdominal cavity. Those patients who are able to describe their sensations will tell you that they feel as if a sort of galvanism were directed upon the part; besides which, the phenomena are visible to the eye, the whole trunk being shaken by a kind of spasmodic contraction.

The eyes.—I have also produced contraction of the muscles of the eyeball, always without contact, and in blind people, by directing my fingers towards the orbits.

I have already said several times that the movements of the heart, and consequently the circulation and respiration, are considerably altered by magnetism.

#### 2. *Attraction.*

I do not pretend to explain these results, but I must make you acquainted with them, for they may become useful in the treatment of disease.

When, by the sensitiveness of the person magnetised, you have once obtained a proof that the magnetism has penetrated the nervous



system, it is easy for you to produce the phenomena of attraction: that is, if you move to a short distance you can easily oblige the magnetised person to advance in your direction. To do this, it is only necessary to direct your hands towards his body and then draw them towards yourself as if you were chained together by invisible bonds. Soon, whether awake or asleep, he obeys, and goes towards you. Move on slowly to some distance and he will follow you, making indescribable demonstrations.

If the magnetised person be seated, he will bend forward in your direction, his legs will be stretched out and become extremely stiff; if you turn, slowly describing a circle, he will bend towards you.

Opaque bodies do not in the slightest degree prevent the transmission of the magnetic principle. A closed door, as I have repeatedly demonstrated, was no obstacle to my action; the magnetised person struck himself violently against it when I was in an adjoining room. Thousands of experiments, all different, may thus be made; they astonish the mind, confound the reason, and one asks himself these questions: What, then, is man? and whence does he obtain his power?

Sealing-wax, amber, and glass, when lightly rubbed, attract light bodies; the magnet attracts iron; but these attractions are blind, while man alone impresses the principle which emanates from him: that is to say, the magnetic force with diverse and opposite directions. He wills, and organised matter obeys. Here there are no poles. If Nature has traced laws for inert matter, she has willed, or at least permitted, that the mind of man should free itself from them. He is then, independent, and the best constituted of the beings which people this world, for though it is seen that animals exercise a sort of attraction upon other animals, this attraction is confined to certain limits, and the slightest accident deranges it.

But what is will itself? All the schools of philosophy are powerless to clear up this mystery. I will, and my limbs obey; but, I will also that my desire, my thoughts, should overstep the limits of the body which seems to terminate their domain, and this limit is overstepped, my commands being laid upon another person who is obliged to yield to a foreign power. Nature obeys the impulse given to her by the will of the Architect of worlds. If God has permitted us to have within us a force capable of acting beyond the limits of our bodies, let us thank Him for it.

More extraordinary discoveries will be made and will ere long be added to the marvellous epitome of the faculties of man. Ought these discoveries to be rejected by us? Certainly not. Let us then examine them philosophically whilst we are awaiting their explanation.

When I first discovered the phenomena of attraction, it came into my mind to be silent on the subject of these new facts; I foresaw the abuse which certain people would make of them; but how could I refuse to make use of such a powerful means of conviction? I now try to turn it to account in cases of paralysis, and by means of attraction have produced movement in paralysed limbs, which before my experiments had been perfectly useless.



### 3. *Catalepsy.*

A variety of different names have been given to this singular state, and the definitions of it are no less numerous than the names. If you make a *résumé* of them all you obtain the following result:—

That it is a nervous disease, intermittent, without fever, characterised by attacks of variable duration; during which, there is a suspension of sensibility and understanding, sometimes also transposition of the senses, accompanied by tetanic rigidity of the muscles, with a peculiar aptitude of the limbs to retain the position which they had at the moment of the commencement of the attack, or which may afterwards be given to them.

This definition, although containing the substance of all which have been given, conveys a very imperfect idea of catalepsy, the sight of which fills the mind with astonishment. I have never witnessed an attack of this kind without alarm, and it is in order to draw your attention to this morbid state that I have entered into these few details *à propos* of the magnetic state which bears the same name, but differs greatly from it.

Pathologic catalepsy is always symptomatic of a serious disorder; magnetic catalepsy, on the contrary, is not dangerous. This state of muscular contraction sometimes appears spontaneously during a magnetisation, but generally it is produced intentionally. It is determined by the accumulation of magnetic fluid towards the brain and then by the exercise of your will. A certain skilfulness is necessary in experimenting, or the catalepsy will be only partially manifested. The cataleptics who are exhibited in order to gratify the curiosity of the public are generally only somnambulists, who, in consequence of a singular caprice of vital-force, experience a partial rigidity of the muscles of locomotion which are acted upon. But this state, though only cataleptiform, is also very wonderful.

Never produce this state merely to gratify your curiosity; consider the phenomena which are developed as having some signification. Endeavour to arrest those symptoms which may appear to you abnormal, by lightly touching with the tips of your fingers the part which is contracted and deprived of sensation, and by applying the palm of your hand to the base of the cranium. If in spite of this the phenomena continue, breathe upon the heart or the epigastric region, when you will quickly obtain the desired result, and the patient will return to a state of ordinary somnambulism.

### 4. *Immobility.*

You have only, says Mr. Rostan, to will that a limb shall not move, and two or three passes will render it completely motionless; it then becomes perfectly impossible to the person magnetised to move the least in the world. It is vain that you inspire him with the wish to do so: impossible; you must deparalyse him before he will be able to move. Do not believe, however, that this immobility is merely the result of the magnetic passes, that the somnambulist seeing these movements comprehends what your will is and pretends to be paralysed: the will alone, the intention of paralysing a member, the



tongue or one of the senses, has sufficed to produce this effect, which sometimes I have had much difficulty in annihilating. I have several times, in the presence of witnesses, mentally paralysed the member which was indicated to me; a spectator placed in communication ordered the movements: whereupon there ensued a perfect impossibility of moving the paralysed member.

### 5. *Insensibility.*

The first case of well authenticated insensibility took place at the Hotel Dieu in Paris in 1820, during the magnetic experiments which I was then making. It was I who presented the first example of it to the curiosity and incredulity of the doctors. I must add that these experiments took place contrary to my wishes; but my opposition was obliged to give way to more important considerations.

I have published these facts in my first writings: "Experiments at the Hotel Dieu," and I have in my "Course of Magnetism in Seven Lessons," added the experiments which were afterwards made in succession by several doctors and magnetisers. I do not think that before 1820 they would have been able to burn or cut the flesh of the sleepers without their uttering the least sound. If my memory serves me rightly, the magnetisers of those days, on the contrary, dared not allow their somnambulists to be touched; they perceived that the sensitiveness of the sleepers increased at the slightest contact of a stranger, and in order to establish the communication certain precautions were necessary, which were carefully recommended by all the books then published. But we have not come to the end of our discoveries; this new state will furnish us with many new ones.

Without occupying myself any longer with the origin of this discovery, I will quote new facts, for now this singular state is often produced merely out of curiosity. Every magnetiser has witnessed a multitude of facts which clear away every doubt as to this acquisition of magnetic science; this fact of reality is superabundantly confirmed.

Dr. Pigcaire, in his work, quotes a great number of cases, from which I select the following:—

At Montpellier, Dr. Kuhnholz, in order to convince himself of her insensibility, dropped burning sealing-wax three times in succession upon the back of the hand of a somnambulist without her feeling the least pain.

Dr. Oudet extracted a double tooth from a somnambulist, without its even being felt.

Dr. Saura reports that M. Martoret, a dentist, performed the same operation, the somnambulist being much astonished at not finding his tooth when he awoke.

M. Roubière, a dentist of Montpellier, drew a large double tooth without the patient making the slightest movement to show that she felt the pain.

Dr. Filassier informs us that a woman who would never consent to an operation upon a tumour which she had in her neck, from her fear of the surgeon's knife, submitted to the operation while in a



state of somnambulism. A large tumour, two inches long and half an inch wide, was removed slowly and the place bandaged without occasioning her the least pain.

Dr. Elliotson, of London, publicly demonstrated the insensibility of a young somnambulist, Miss Okey, who I left with him on my departure from England.

Here I might quote instances of great surgical operations, amputations of limbs, &c.; but you will find in the "*Journal de Magnétisme*" a detailed account of all those which have taken place in France, England, and India since 1845. I could add to this short list more than fifty other cases of insensibility, which, together with those which I have published in my other works, would make the number immense.

How is magnetic insensibility to be produced? Magnetism alone often produces it by its peculiar properties; it stupifies the sensibility, annihilates for the time being the sense of feeling, and completely paralyses the functions of the nervous system. But sometimes considerable art is necessary in order to produce insensibility: you must exercise your will-power, you must throw the greater part of your magnetic force upon the part which you wish to render insensible and thus emission of magnetic fluid must be sustained by the intention which causes you to act.

The insensibility thus produced may last a long time,—even the awaking of the person does not always destroy it,—and if you stick pins deeply into his flesh, he looks on in astonishment and feels nothing. Observe carefully that there does not appear to be the slightest change in the organisation; the pulse is regular, it neither augments nor diminishes, the heat is natural in the parts rendered insensible, the flexibility of the muscles is the same, and they continue to all appearance in their ordinary state.

To produce insensibility a certain degree of resolution and an energetic will are necessary; if you are seized with fear in the midst of an operation, the patient may suddenly recover his sense of feeling.

You must be careful to awake the sleeper as soon as an operation is finished.

This state of insensibility has been frequently abused: it is such an excellent means of conviction and answers every objection much better than the lucid state. I have often felt great pity for these new martyrs; for although they do not suffer when asleep, the wounds or burns which have been inflicted upon them out of pure curiosity become painful when awake, and heal only by passing through the inflammatory stage of ordinary wounds or contusions. In the whole course of my practical instructions in magnetism, no one can reproach me with a single act of cruelty; for there are numberless experiments which may be tried, where no responsibility is entailed, and where no bad effect is the result.

*(To be continued.)*



## THE "TWO-IN-ONE."

BY E. W. BERRIDGE, M.D.

It is refreshing to find in a spiritualistic journal, a really fair and candid review of any of the writings of T. L. Harris. Hitherto the reverse has been the rule. Some years ago his "*Arcana of Christianity*" received but scant justice in a spiritualistic periodical. Harris was accused of dogmatism and tyranny, and pronounced to be a religious maniac, having lucid intervals. Yet this journal professed to advocate *Christian Spiritualism*. Perhaps we ought not to wonder at this. Whenever any unusually dirty deed is done, it is done under the name of religion if possible; this makes it acceptable to the mass of selfish people,\* who, as long as *they* are sure of salvation, care not what becomes of the rest who differ from them; who, in fact, rather relish the idea that their erring brethren will be roasted hereafter as a just punishment for thinking for themselves, instead of shutting their eyes and opening their mouths, and seeing what good things the Church hath prepared for them that submit to her. JESUS came to teach peace on earth and good-will towards men; but those who falsely assume his name have made this world a hell, by persecuting all who differed from them,—from the 5th century, when the "Christians" of Alexandria murdered Hypatia, with the connivance of SAINT (!!) Cyril, the Bishop of Alexandria (truly descended by apostolic succession from Judas Iscariot, who betrayed his Master), to the 19th century, when the emissaries of the "Divine Figure from the North," the tyrant of Russia, outrage women and murder infants, to show how far superior the religion of Christ is to that of Mahomet.

The review of the "Two-in-One" in the August number of *HUMAN NATURE*, I have read with much interest and pleasure, which was increased by a conversation which I previously had with the reviewer. Yet there are, as it seems to me, a few important points on which he has fallen into error, and would therefore so far presume upon our acquaintance as to criticise them.

He first says, "The most serious objection I find is the annunciation that henceforth the Lord God is to speak to and to govern mankind exclusively through Thomas Lake Harris." This is an error of interpretation. At p. 86 of the "Two-in-One" we read: "Our Lord said, 'Except through the Two-in-one I speak verbally to none; for

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\* A gentleman once told me that he hoped the Lord would soon come and take away his saints; after which he did not care what happened to the rest of the world! He belonged to the *Plymouth Brethren*.



I am Two-in-One, Bridegroom and Bride, ever proceeding from the Infinite Father-Mother. Therefore I can only let myself down into the verbal flesh of man, and make my thought comprehensible in like manner, by the Two-in-one.' This "A. J. R." interprets of Harris, and his counterpart *alone*; it really refers generically to all who have attained to the two-in-one state, as we find from p. 10 of Harris's periodical the "Wedding Guest." "Man, uncounterparted, might not feel Him, might not see Him, but they who are counterparted and risen to the primal unity, may see God as a man, may hear His voice as a man's voice, and talk with Him face to face."

Again, "A. J. R." says that "the elements which constitute and maintain Popery are now predominating in and around Mr. Harris." Surely he must have overlooked Harris's plain statement at p. 5 of the "Two-in-One":—"These are trial words. If a man will receive them, own them, and live by them, a way is opened for him out of natural into arch-natural conditions; that is from a diseased, subversive life, into a life of pure order and divine fruition. If he cannot at once and fully perceive their truth, it does not follow that he is blameworthy; it proves simply that he has not yet reached that point in the psychic experience where the mind, as a field, is ready for this reception and germination. If a man cannot believe, still let the blessing of the Most High be upon him. Let no one say, 'He that believeth not shall be damned.' Belief is a matter of preparation, but he that believes in the divine kingdom here set forth, and rejects that kingdom in his life, cannot escape condemnation. In rationally believing, and vitally denying, he pronounces his own sentence; he has chosen the outside place." Such teaching is far remote from Popery or Priestcraft, which says, "Believe or be damned," and requires absolute surrender of religious thought and conscience under penalty of persecution in this world when practicable, and eternal torment to come.

Again, "A. J. R." fears that Harris may in his forthcoming work, "The Annunciation of the Son of Man," fall into the error of proclaiming himself king of the world. I think he is in error here as to the intention of this forthcoming work; but were it so, could he blame him? It seems to me that "A. J. R." in this review has overlooked the import of his own visions, recorded in the February number of HUMAN NATURE. In those visions he sees a MAN who, he is told, will be Universal Monarch, in a literal sense. He does not name him; but every word of this vision, even to the most minute detail, is applicable to Harris; and if Harris's statements about himself are true, there is no man who is more fit, physically as well as spiritually, for such an office, and none who more deserves such an honour.



Finally, with reference to Harris's "*spiritual conjointment*, which he represents as *primarily* existing within his organic being," I do not think that "A. J. R." fully comprehends his meaning. He says, "The perfected dual man is *male* and female. The perfected dual woman is *female* and male,—each, spiritually, *two-in-one*, ever generating spirit-entities, peculiar to their microcosmic realm." This may be perfectly true, but it is not what Harris refers to. The *two-in-oneness*, which *primarily* exists in everyone, is the condition of the soul-germ when *first* created by God. In p. 38 of the "Wedding Guest," we read, "When our Lord had finished speaking, He held up before the eyes of His servant a crystal drop of the water of generation, and said 'Behold!' Then in the drop appeared a little man and woman, in a house tiny as a seed; but their house was builded and furnished, in all respects, for human habitation, and it stood as on an islet encompassed by waters, adorned by pastures of flowers, and planted with trees bearing all manner of delicious fruits; the whole being encompassed by a translucent sphere. Then the Lord said, but now in a voice of the Superior Personality, most penetrative, piercing to the inmost soul; 'We make man thus-wise. The end is contained in the beginning. This is a man in his beginning.'" These two soul-germs, thus created two-in-one, are the two counterparts, who are destined to be united in the eternal marriage union of the Heavens, and who will, when this earth is restored, be united on earth also, so becoming the progenitors of a new and superior race.

This is the true, the counterpartal marriage, the only pure marriage when viewed from a divine stand-point, concerning which JESUS said, "Those whom *God* hath joined together, let no man put asunder," and "They are no more twain, but one flesh." It is to this two-in-oneness that Harris claims to have been brought by the descent of his counterpart from Heaven, and others are advancing to the same state.

Let me in conclusion urge all to read and circulate these new publications. After a study of Harris's writings for ten years, I am more than ever convinced of their truth. They are now attracting the attention of many *thinkers*.

4, Highbury New Park, London, N.

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## COMMUNICATIONS FROM THE SPIRITS "CARACTACUS AND "WOLFSTAD," ANCIENT BRITISH CHIEFTAINS.

In our last number was given the communication from "Caractacus," with an explanatory introduction by Mr. W. Oxley, Manchester. Both messages were obtained through the mediumship of Mr. A. Duguid, Kirkcaldy.

### WOLFSTAD.

All hail from the court above !

We have mingled with you in your expositions of truth, and are here to speak to you of our past and present position. We could not at once relinquish our faith in the past economy, but we endeavoured to submit our prejudices to the wise counsels of our spiritual guides, as we knew from past experience that wisdom resides with those who are on the mountain-tops, and that their wisdom is discernible in the outflows from the spirit universe.

You have endorsed our previous testimony respecting the establishment of the first Christian Church on your and our native soil. We are not responsible for that which has corrupted it, and hangs like a millstone round its neck and which will ultimately drag it into the great ocean of the past.

We venture to place before you in a succinct form, our present position and ultimate prospects, and our connection with the past spiritual existence of your land.

You are now seated near to the place where was the nucleus of that great spiritual power in Druidic form, which became vested in human interests, and encrusted with human forms and ceremonies ; and from that point it was, that instructions were sent to all surrounding societies where Druidic power was represented, which became the dictator of human government and actions. There were rings or circles used for this purpose, where the priests vested with power, received communications from the great inner circle, and who were commissioned to issue forth the laws to the various circles or provinces of Druidism, by the intelligence and directions of the Avator or the Guiding One.

We here disclose that the Druidic power had a form ; it was not a system thoughtlessly cast upon the world, but it was the outcome of spiritual wisdom, the outflow of an inner directing power, which guided the affairs and destiny of this land and its surroundings ; it was the link which united that religion in its form and spirit with the old Hebraism, which was the organised form of Druidic or Chaldean interpretation of spiritual thought drawn from that interior



treasure, the never failing fountain of spirit intercourse; therefore, in that great past, we were the embodied sentiment and direct outcome of the great ones controlling the destiny of this land, as well as other receptive places of spiritual intercourse.

We stood proudly and looked back upon the rolling waves of two thousand years, and saw how they had come in their multiplied form of strength and beauty to assure us of our then present condition; and as we laid on the wave of spiritual progress, we read the accumulated histories of the past. They brought to us untold treasures, and encompassed us with the burden washed by storm and tempest from the great ocean of eternal truth; and we delighted to gather up, however broken and mutilated the evidences were. By long attention and assiduous devotion to this work of unfoldment of the mysterious problems of the past by the Druidic priests, we gave forth to the minds of the people in an organised form, so that it might become the dictator of a good life, and the rule of honest human action.

*Question.*—Were you in possession at that time of any written documents referring to the past, or did you only give forth the communications as they were revealed to you from time to time?

We found a multitude of testimonies surrounding us everywhere, written with the pen on the rock of ages, and by that power inherent to culture and study, we unravelled those mysterious cypherings on the stones, and they became to us the leaves of our Bible. By the communication of fresh light from heaven, we corroborated and tested the truth and accuracy of those inscriptions, and found them to be in perfect consonance and harmony with the great rule of progress, and thus they became to us the archives of the past. We found also by that interblending of spirit-intercourse, a mutual sympathy and a relationship established with the worshippers in oriental parts; and having this mode of communication fully established, we became conversant with the great desire and burdens of those guiding ones, whose finger wrote the past, whose hands were guiding the present, and whose thoughts would mould the future.

*Question.*—Was there an Avator in a human form recognised by the Druidism of your age; that is, had they one corresponding with the modern Christian idea of an incarnation of Deity in a personal human form?

You understand us, and comprehend by that embodiment, what is the mind of the spirit.

That Avator of which we have spoken was the stimulus and power that wrought incessantly in our midst, and which became the conquering one, as well as the Salvator of the system.

You will understand how that great system was spread over the land by provinces or circles, and how, by the continuous chain or links,



they were brought to the great connecting centre, which was the recognised centre of spiritual power, and where were deposited all the treasures of spirit-messages from the inner council of the spirit-world. We knew that there was invested in form the great connecting link with that inner power, which in mundane affairs became the exponent of a spiritual council. We had a seal of office, which became the recognised form and power, that was imprinted upon all statutes, there reigned in our midst a significant form, the *Συμπῶν* light, the sacred flame, which waxed and waned according to the reception or rejection of the counsels from the recognised Avator. The seat of power and the symbol of his office were synonymous, and his residence was known by the existence of the sacred flame, the *spirit of the flame*. It was emblematic of our nearness to spirit, it was an incontrovertible proof of the soul's immortality, which was a spark undying in its glow, lit by the eternal fire of truth from the eternal fire.

Thus we find that we have divulged to you the secret of our power, and the seal of our holy mission, because when that flame ceased to light the countenance of holy priests and to inflame the eye of the devout worshipper, it was the proof which told us that our power and our name were gone; and when that holy thing which we found had been the guiding star through the great role of ages, passed into the interior place and shone no more in its old home, it passed into the new power and gave it a radiance, not of the flame which lit only the central part, but a sun's radiancy, with ten thousand beams, to those who saw the light, the fire of truth, the light of heaven, and the guiding star of human hope and destiny; this was the great spiritual system, the Christian religion, the advent of which our Council had foretold, and which had been the burden and thought of all our spirit-communications, and on which was shed the halo of light. It was known to us as the superseding power and ascendant plane, whereby the world progresses, and that great spiritual economy was evolved forth, telling the nations of the world that the great bosom of eternity is throbbing with love towards the race of man.

You will understand that our system did not die without its throes and mighty agonies of dissolution; it could not be torn from its seat by easy methods or simple means. The outside forces of a power not conversant with the blessed privilege of spirit-communion, and not instructed by wise councils of heaven, were brought to bear; and, added to the pangs of dissolution, the thought that our system was crushed by a power that recognised the glorious prerogative of man—the undying principle within, the unceasing and progressive life beyond—but whose actions were under the sway of things seen, felt, and handled, and in their corrupt forms, guided their feet and nerved their arms to



arrest the flow of unseen spiritual powers in nations surrounding ; for we were told that that great western power, Rome, would become the devastator of our shrine, and the usurper of our sacred privilege as custodians of heavenly light.

Then you will know or understand that our end was prefigured to us by the existing state of things in our midst. There were circles or provinces of Druid power that usurped to themselves a sovereignty of their own, and, contrary to the guiding council or interior council, sought to establish their own ; and by successive acts they betrayed themselves into the hands of that enemy which made their crusade against the light, and which was the very nerve and spirit of their conquests.

*Question.*—Where was the locality of the central Druidic power in your time ?

We found ourselves ousted from our original position, which we will point out. Midway between the rising of two rivers, the one flowing to the east, and the other to the west (the Forth and the Clyde),\* was situate the grand or central seat of our power. By the advance of the invading host, we found it necessary to remove to a locality nigh to this place (Kirkcaldy), and there we were surrounded with all the emblematic forms and evidences of the great Druidic or spiritual economy and existence. We established our power there for a number of revolutions of sun-days, or years, as you would call them ; and you have in your immediate vicinity the evidence of that great power, for the mound exists almost in perfect form in the present day—yea, clad or capped with almost the same altar-stones, where was lit that undying flame which kindly removed its presence from the original central place, and gave an evidence that we had the sanction of our guiding ones to establish our seat of government at this place.

We marched with solemn heart to the spot, resolved to maintain that citadel of our nation's strength with all the force and energy that we possessed. The holiest vows were taken, and protestations made against the approaching foe ; and, resolving to conquer or to die, we brought all together—priest, warrior, and peasant—and established our camp.

A very significant point seemed to have come in the history of that great system of religious thought, thus narrowed down as it then was, to a nucleus which embraced only a few miles ; and we found ourselves contending, not only for the freedom of our soil, but

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\* There are the remains of a Druidic circle, consisting of five large upright stones, on a hill-side, about twelve miles east of Kirkcaldy, overlooking the Frith of Forth, at a place now called Lundy Mill, between Leven and Largo, in Fifeshire ; also a mound known as the Maiden's Castle in the same locality.



for the very existence of that undying flame which every evening met our gaze as we stood at the doors of our tents. And we were truly in such a position, that the results of the coming struggle should not only prove us to be the victors of the soil on which we trod; but also we had to vindicate our allegiance to spirit-intercourse, and to the existence and immortality of the soul, as great truths ruling and guiding the affairs of human life.

You will understand that we considered those circles or provinces, who were cut off by their own forfeiture of these glorious rights, as aliens to our commonwealth, and therefore we fought not for their existence, or sought to maintain their presence and power in the land.

We understood that there was a faithful community in a distant part of the island, now called the Isle of Anglesey, and we found they were still true to their principles. They were ruled by Irad, a noble spirit, the priest of Truth; but we afterwards heard of their utter extermination, and that naught remains but those things which could not be conquered, that is, those monuments of Druidic worship which remain to this moment standing memorials of a great economy past and gone.

We would make known to you, that on the eve of the battle, when all were gathered round the sacred mount, the priest was selected to converse with the inner altar of the flame, and the outer chain of priests gave forth the dictates of the spirit-message to the noble sainted ones, the mothers of the land, who, by look, gesture, and voice, inspired energy, life, and devotion to the fathers who formed the outward wall and strength, which guarded the sacred spot.

We could tell you of that day and its results, and how we were wearied and exhausted with the strife. The outer trench was filled with the blood of the defenders, but the conquerors entered not into the inner circle; into that sacred shrine they dared not enter, for they were driven forth by the majesty of Heaven.

After resting awhile, we passed away into the Highlands of our country, and there, with wife and child, we nestled, and thought of our past destiny, oft with a shadowed face, and now saw the feet of unholy ones treading the soil so dear to us.

We stood side by side with Caractacus on that fatal day, and ere its close he was bound in chains; for as he has told you, he saw that the time of the end of that age had come.

The new wave of the present, accelerated by the force of four thousand years, shall overwhelm the present Christian dispensation, as that conquest overwhelmed ours on that day. Your barques shall sail on that mighty ocean of the future, and we shall all sail together, wafted by the winds of eternal progress, and ye shall feel that ye are



not such frail vessels as ye think yourselves ; but ye are the custodians, every one of you, freighted with the undying treasure of eternal truth and love. Adieu !

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### “THE PICTURE IN THE EYES OF DYING ANIMALS.”

This is the title of a short article in the *Gartenlaube*, verifying the reality of a discovery made as far back as 1857, but till recently contemptuously treated as an American humbug, at least by the *Gartenlaube*.

It appears that in the above-named year, Drs. Pollock and Sandford, in Chicago, found that the last picture which is formed in the eye of a dying animal, remains fixed on the retina like on a daguerreotype-plate, and, having thus obtained a double portrait from the eyes of a murdered man in Auburn, they, on this evidence, wanted the murderer to be brought to trial ; for which demand, however, their discovery got the reputation of being false.

But, “on the 15th January, 1877, Prof. W. Kuehne, at Heidelberg, discovered, that when the eye of a newly decapitated animal is turned towards a well-lit window and immediately after cut out in the dark or by the yellow light, and then laid in a solution of alum, a distinct likeness of the window on scarlet ground with scarlet frame will indeed develop and be visible for 24 to 28 hours on the inside of the retina, provided that this latter be not exposed to daylight, which destroys the scarlet colouring matter in less than 20 seconds completely. These, with the most perfect success, several times repeated experiments have been made, in consequence of a most important discovery, first communicated to the Berlin Academy by Franz Boll in November, 1876 ; according to which, the inner surface of the retina in vertebrates and molluscans, is covered with a hitherto quite overlooked sensitive, deep scarlet colouring matter, which Prof. Kuehne proposes to call ‘sight-scarlet.’ It is very probable that this colouring matter, when the eye is in the act of seeing, becomes continually disturbed and regenerated by the life-process, so that the animal-eye resembles the photographic camera still more than hitherto supposed.”

“What a pity,” adds the Editor of *Psychische Studien*, “that this sight-scarlet does not see quite by itself, seeing that the life-process as a result of life-force or vitality, has been declared long ago by the savans of the *Gartenlaube* to be but a myth worthy to be associated with much-abused mesmerism.”—*Psychische Studien*, April, 1877.



## Reviews.

**ANIMAL MAGNETISM; OR MESMERISM AND ITS PHENOMENA.** By the late WILLIAM GREGORY, M.D., F.R.S.E., Professor of Chemistry in the University of Edinburgh. Second and slightly revised and abridged edition. Price 5s. London: W. H. Harrison, 38, Great Russell Street, W.C.

This work, the first edition of which was published many years ago, was out of print very soon after its appearance, and though comparatively few persons have ever possessed or seen a copy, yet there is no work on the subject so widely quoted.

Professor Gregory was a man of rare abilities. In addition to his being a strict intellectualist, he was a man of profound thought and vivid imagination. He was possessed of that solid indomitable character of perseverance which enabled him to cling to a subject affectionately and win from it its deepest secrets. He was not by any means a superficial man, defining the limits of truth by dry intellectual axioms. He was a man of unfathomable affection, and really felt the force of truth within his spirit, in addition to the ability to express a definition of it in language. Altogether Professor Gregory was a man of such rare organic qualifications that his peers are seldom to be met with. He was a kind of bridge or pontiff between the unknown and the more common order of mind. By his interior affection for truth he could explore silently into its vast realms, and having gained the treasures to be gathered there, he had the ability to return with them to the external world, and through the intellect feed the hungering multitude with the food he had prepared for them. Thus he was a man to be misunderstood, except by those who could reach up to his noblest altitude.

The common order of mind, however highly educated and however grand its social position, is essentially vulgar; it has not within it that stamp of spiritual insight and excellence which alone ennobles humanity. From these the author of the book before us received persecution, which was most honourable to him; but with men and women of discernment he has always been a respected teacher. His "Letters on Animal Magnetism" indicate rare qualities on the part of the author, who really made his subject by the special ability he had for prosecuting it. He seems to have read everything, experimented in all departments, observed every other experimenter within his reach, thought on all points, and reached out into every collateral subject. His work is therefore a comprehensive combination of learning, history, philosophy, science, anecdote, illustration, and practical experiment.



We are glad to see that a second edition has been given to the public. It has long been demanded, and it says very little for the popular interest in psychology, that the work was ever allowed to be out of print. We should have been glad if the reprint, brought out at this late hour, had been edited and carried forward to the present line of research. The opening letters have been suppressed—as it is said in the Preface—because they are not now necessary, “the elementary facts of Mesmerism being now widely known and accepted.”

Professor Gregory, wiser than his follower, grasped the needs of the people, and the breadth of his subject at large, rather than affected the audience of a “number of scientific and intellectual inquirers.” The true philosopher knows nothing of the distinctions herein alluded to; he has not in his view the merits of his position, as involved in the character of the people he is supposed to address; but the requirements of his subject, and the strata in which ignorance most positively exists, are the points from which he starts on his course of instruction. We regret therefore that Professor Gregory’s method was not strictly followed in the reproduction of his famous book, for even amongst the most “scientific and intellectual inquirers,” there is often to be found the grossest ignorance of those basic principles, which are supposed to be so self-evident as not to require reiteration.

It is not unpardonable to observe that in various points the author lapsed into slight inaccuracies, which it would have been well to have commented upon in notes or have omitted the text altogether. We may in particular allude to the opinion expressed of A. J. Davis, the famous Poughkeepsie seer. Most certainly his teachings were not “the result of a remarkable degree of mesmeric sympathy with all who approached him.” Davis was then much less known than he is now, and very little understood; indeed there are those at the present day who look upon him simply as a “medium.” It is evident that Professor Gregory never thoroughly studied Davis’s case, and therefore his opinion is a misleading one. Davis, in his clairvoyance and “superior condition,” is probably the most extraordinary instance of mesmeric procedure that the age affords; and his work on seership, and his experiences and explanations of mesmeric processes, are admirable and instructive, and fit to go alongside of Professor Gregory’s own work.

Swedenborg fares somewhat better, but as the question of Spiritualism was apparently not included in the author’s studies, that phase of mesmerism which trenches on the spiritual domain is very imperfectly treated. This is a side of the subject capable of most useful amplification, and one which has been unfortunately over-



looked. The new edition is produced too much from the narrow standpoint of the projector, and with a total disregard of the large scope of the author, and his evident desire to reach down to the lowest plane of thought on the one hand, and to exalt his subject to the highest altitude on the other.

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#### ON THE CONNECTION OF CHRISTIANITY WITH SOLAR WORSHIP.\*

Translated from the French of Dupuis. By T. E. PARTRIDGE.  
London: James Burns, 15, Southampton Row, W.C.

When Mrs. Hardinge Britten a few years ago, in a discourse at Cleveland Hall, gave expression to some views on the ancient Solar Worship, the Spiritualists were very much astonished. The relations between modern theology and the solar myths had apparently been quite overlooked, and well-informed men knew very little of the subject. Books treating on these old theories have been rather inaccessible. Higgins's "Anacalypsis" could be obtained only by the few, and the works of M. Dupuis, being in French, were beyond the reach of all but a small proportion of English readers. It was, therefore a great service to theological investigators when Mr. Partridge presented his translation of Dupuis work in the columns of the *Medium*. It instituted a form of thought which was to some extent elaborated by Mrs. Tappan, and has been more or less a standing subject since that time. Mr. Partridge's clever translation has now been published as a separate work. Through the kindness of the translator, we are enabled to offer it to the purchasers of HUMAN NATURE for this month at half price.

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### Correspondence.

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#### SPIRITUALISM AND THEOLOGY.

Miss Martineau's opinions concerning Spiritualism are given in the "Life," and, as Professor Barrett says, she died with an utter negation of belief in a spiritual world; but the autobiography was written and printed on her first becoming ill, and in the expectation of the approach of death, more than twenty years; and this is why I sent Professor Barrett her more recent expression of opinion. On receiving from me the Dialectical Society's Report, she wrote:—

"Dear Friend,—This summary of results is exceedingly interesting, and we are thankful for a sight of it. I wish a full report may come out in my time. [It was not the book.] How strange it seems that the world, while so busy about science, and so proud of it as a pursuit, should be so careless and indifferent about these phenomena."

For that twenty years, Miss Martineau was confined to the house at

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\* In wrapper 64 pp. 1s. To the purchasers of HUMAN NATURE for this month 6d.; post free 7d.



Ambleside, and, as she said, much too ill to investigate or enter upon an entirely new inquiry, so that her opinion on such a question should not have much weight; but she was most earnest to the extent that the matter should be carefully and fully investigated, and thought it a disgrace that scientific men should ignore the whole as illusion or imposture, and not recognise the importance of the phenomena to a science of life and mind, if true—or true in part. As to myself, Mr. Barrett does not seem to see that—spirits or no spirits—the phenomena have nothing to do with Theism or Atheism, nor indeed even with Materialism. Mr. Wallace once remarked to me that we had no more intimation or proof of a God or man-like creator through the new phenomena than before,—rather the reverse; and if spirits there be—and even ghosts—of the dead, it would not prove immortality, well shown in reply to Dr. Sexton in this journal some time back. Modern Spiritualism leaves the question of a God or no God just where it was; anyhow, the spirits do not seem to have got any nearer to the presence of God; and I think this is all Mr. Barrett asks me to say. Sir James Mackintosh, in his “Life,” says: “Even those who distinctly believe in the continued existence of their fellow-men are unable to pursue their opinions through any considerable part of its consequences; the dissimilarity between Socrates at his death, and Socrates in a future state, ten thousand years after death, and ten thousand times worse or better, is so very great, that to call these two beings by the same name, is rather a consequence of the imperfection of language than of exact views in philosophy. There is no practical identity. The Socrates of Elysium can feel no interest in recollecting what befel the Socrates at Athens. He is infinitely more removed from his former state than Newton was in this world from his infancy.” Now I should like Mr. Barrett to say how the facts of Spiritualism that he believes in bear out this profound philosophical statement of the great thinker.

HENRY G. ATKINSON.

#### WORDS AND THINGS.

Notwithstanding that “a rose would smell as sweet by any other name,” there is something in a name; and if we can find a word that expresses the fact it stands for, it is well. St. George Mivart, F.R.S., in his excellent work opposed to Mr. Darwin, on “The Genesis of Species,” exposes Mr. Darwin’s use of misleading metaphorical expressions; and I equally object to Professor Tyndall’s frequent use of similar misleading terms—such as push and pull, and the like. Lord Bacon says that “Plato casteth his burden and saith, ‘That he will serve him as a god, that can truly divide and define;’ which cannot be but by true forms and differences; wherein I join hands with him, confessing as much, as yet assuming to myself little.”

No doubt the difference, as well as the likeness, must be explained between Magnetism and Animal Magnetism, as between Magnetism and Electricity, notwithstanding the correlation and transmutation of the forces, all being one and the same force differentiated—at least such is my opinion. And it is not quite clear why the amber attraction should be termed Electricity rather than Magnetism. Now in Animal Magnetism one person is leavened or invested with the nature of another, even to thought transfer, and the transfer of any sensation—be it pain, taste, smell, or any other feeling or sentiment; and again we have the remarkable fact of attraction and repulsion, &c. Then surely we have such resemblances, though of course different, as to warrant the use of the term Animal Magnetism, and a statement of such similitudes and differences would help to more clearly define each state and class of



facts; besides, I wish to extend the term to matters beyond the range of what is considered as covered by the term Mesmerism, particularly to the facts concerning the changes in the substance of the animal; the new matter taken into the frame being immediately, as it were, magnetised or imbibing the living qualities and special conditions of the animal and organ by which absorbed, showing the astounding fact of men and animals continuing to be similar but not the same beings, life being a continued change of perpetual inheritance; and I follow the general law, even to the conditions of age and throughout the whole range of animal and vegetable growth, characters, change, and development. Then I repeat that Animal Magnetism was the term used by Mesmer and his followers, and it was used by the late Professor Gregory for his excellent work now republished by Mr. Harrison; but I am aware that he, like Mr. Barrett, objects to the term given, though he thinks it right to retain it. Then we refer to the electric fish; is that wrong too? But in fact, all affinities, and attractions, and repulsions, chemical or other, and the selective instincts of beast, bird, fish, and insect may be termed animal magnetic, even to gravitation itself, as per Gilbert, a general rule with its differences throughout; but perhaps the term Mesmerism would serve best for the particular class of phenomena in question, so that after all said, I do not differ perhaps from Mr. Barrett. HENRY G. ATKINSON.

### Poetry.

#### FIRE WORSHIP.

The morning breaks, and o'er the eastern wave  
 A placid light proclaims the king of day.  
 Airs life-inspiring tend him on his way,  
 And dazzling gems his royal pathway pave.  
 Then life in music thrills in every heart,  
 And every flower lifts up its dewy head;  
 Fresh fragrance breathes from off the violet's bed,  
 The sweetly blushing rosebud's petals part,  
 That there the nightingale may freely quaff  
 The song inspiring dew, then rapturous rise  
 And fill with ecstasy the glowing skies.  
 The stream that raved all night now seems to laugh,  
 In playful mockery of the zephyr's sighs,  
 And discord's self with joy would harmonise.

Whence streams this light that falls on all around,  
 And adds to every flower another grace?  
 I see it beam from every human face,  
 And in its warmth my pulses fuller bound.  
 Its piercing rays all fears and sorrows chase  
 From out my heart, its healing virtues sound  
 With soul-redeeming power that dark profound  
 Of sadness, shared by all our erring race.  
 From Love it flows, creation's mighty sun  
 Twin-born with Life, and source of all delight,  
 Preserver of the world from chaos' night.  
 From thee all bards their types of beauty won  
 Thou life divine, and only guide to right!  
 Thee will I worship till my race be run.

S. E. BENGOUGH.



## THE BABE.

Throughout the realm of earth, or sea, or air,  
 Though beauty dwells in all things, heart can meet  
 Nor flower, nor beast, nor priceless gem so fair  
 As the wee human babe so sweet  
 And debonair !

Who hath not wondered, in this world so bare  
 Of natures lovable, how there could spring,  
 Amid the rankness spawning everywhere,  
 So lovely—so unmatched a thing  
 Beyond compare.

Its witching smile, its artless laugh, the rare  
 And winsome cunning of its helpless love,  
 O who can tell ! what can therewith compare  
 The deeper joys o' th' heart to move  
 And soothe our care ?

For in life's vale of strife and passion there  
 Are frequent days of anguish when of all  
 The comfort earth hath we have need to bear  
 Its carks and crosses, lest we fall  
 Into despair.

'Twere not methinks so very hard to tear  
 Oneself from all this vexful life affords  
 To wistful man as his penurious share  
 Of joy, were't not these tender chords  
 So binding were.

E'en while I muse, my babe is lying there  
 Prone at my feet, a cherub without wing—  
 As sweet a picture of pure joy as e'er  
 Frolicked and fluttered in life's spring—  
 Of gladness the heir.

All day amid its toil I was aware  
 Of some distressful burden dull and chill  
 About my heart, that track'd me everywhere  
 And would not quit my breast until  
 I clasped it there.

Then fled my gloom, as flies before the glare  
 Of noonday sun the tristful mantling mist ;  
 Leaving my heart to gladness, as the fair  
 Fond earth with loving flowers is kiss'd  
 After the share.

O what misdoer base like him who dare,  
 Through guile or greed, defraud of joyful days—  
 Their birthright—one of these, and so impair  
 Its gladness in later ways  
 So fraught with care !

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